THE BEREAN LEAF.

OLD TESTAMENT TEACHINGS.

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A.D. 30.] LESSON I. THE RESURRECTION OF CHRIST. [April 2.

Matt. 28. 1-10. [*Commit to memory verses* 6, 7.]

1 In the end of the Sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and said unto the women, Fear ye not; for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you.

8 And they departed swiftly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell the disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me.

HOME READINGS.

M. Matt. 28. 1-10. *Tu.* Mark 14. 43-50. *W.* Matt. 26. 59-68. *Th.* Mark 15. 6-19. *F.* Luke 23. 33-46. *S.* Luke 23. 50-56. *S.* 1 Cor. 15. 12-22.

GOLDEN TEXT.

But now is Christ risen from the dead, and become the firstfruits of them that slept. (1 Cor. 15. 20.)

LESSON HYMNS.

New Canadian Hymnal, Nos. 311, 312, 310.

Dominion Hymnal, Nos. 177, 178, 176.

RULERS.—Tiberius, Emperor at Rome; Pontius Pilate, Procurator of Judea; Herod Antipas, Tetrarch of Galilee and Peræa.

CONNECTING LINKS.—At the close of the Friday on which the Lord was crucified, and before the Sabbath began, Joseph of Arimathea, Nicodemus, and the faithful women had buried the body in Joseph's new tomb. The hour was late and the work was hurried, and they planned to finish the embalming after the Sabbath. Early in the morning of the first day of the week they started for this purpose, and our lesson tells the rest of the story.

QUESTIONS FOR HOME STUDY.

1. The Sorrowing Women, v. 1.

What sorrowing women are here named?
What others were with them? (Mark 16. 1; Luke 24. 10.)
Where were these women going?
On what mission were they going? (Mark 16. 1.)
What day and hour was it?

2. The Heavenly Messenger, v. 2-8.

What heavenly messenger came to the sepulchre?
What startling event occurred at his coming?
What did the angel do at the tomb?
What was his appearance?
How were the guards affected?
How did the angel quiet the fears of the women?
How were the women affected?
What did they do?
How was their message regarded by the disciples? (Luke 24. 11.)

3. The Risen Lord, v. 9, 10.

Who met the women as they went from the tomb?
What greeting did they hear?
What did they do?
What did Jesus then say to them?
What disciples saw him in Galilee? (John 21. 2.)
What is our faith as to the risen Lord? (GOLDEN TEXT.)

EXPLANATIONS.

In the end of the Sabbath—This means after the Sabbath had ended and the night had almost passed to the dawn of the day. **A great earthquake.**—An earthquake marked his death and an earthquake marked his return to life. **Rolled back the stone**—It was probably circular and set in a groove. **Countenance like lightning**—The appearance which Jesus had when transfigured. **Became as dead men**—Fell into a swoon, or fainted away. **The place where the Lord lay**—Probably a cell or niche cut in the perpendicular wall; perhaps a stone shelf or bench cut along the wall. **Held him by the feet**—An oriental salutation of profound reverence.

CATECHISM QUESTIONS.

17. Is this the reason why we believe the Old Testament?

There are many other reasons, but this is the chief reason. Our Lord honored the Old Testament, and we must honor it, and receive it as the word of God.

About B.C. 1520(?).] LESSON II. AFFLICTIONS SANCTIFIED. [April 9.

Job 5. 17-27. [*Commit to memory verses* 17-19.]

17 Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

18 For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

19 He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

20 In famine he shall redeem thee from death: and in war from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

23 For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee.

24 And thou shalt know that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not sin.

25 Thou shalt know also that thy seed *shall be* great, and thine offspring as the grass of the earth.

26 Thou shalt come to *thy* grave in a full age, like as a shock of corn cometh in in his season.

27 Lo this, we have searched it, so it *is;* hear it, and know thou *it*, for thy good.

HOME READINGS.

M. Job 5. 17-27. *Tu.* Lam. 3. 22-33. *W.* Heb. 12. 1-11. *Th.* Psalm 91. 1-8. *F.* Psalm 107. 1-8. *S.* Psalm 94. 1-14. *S.* Psalm 34. 15-22.

GOLDEN TEXT.

For whom the Lord loveth he chasteneth. (Heb. 12. 6.)

LESSON HYMNS.

New Canadian Hymnal, Nos. 82, 351, 359.
Dominion Hymnal, Nos. 139, 256, 261.

INTRODUCTORY.—Who wrote the book of Job no one knows. It is probably one of the oldest of books. It tells the story of Job, a man of great piety and wealth, who suffered extraordinary sorrows. These sorrows were with God's permission applied as tests to Job's character by Satan. His three friends, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite, came to condole with him, but really criticised him. Our present lesson is taken from part of one of the speeches of Eliphaz.

QUESTIONS FOR HOME STUDY.

1. The Chastening of the Almighty, v. 17-22.
What is said of one whom God corrects?
Of what is his correction an evidence? (Prov. 3. 12.)
What should not be despised?
What does the Lord do for his own?
What safety have they in trouble?
What promise shields them in famine?
What security have they in war?
From what scourge will God hide them?
At what foes will they laugh?
Of what will they not be afraid?
Whom does God always chasten? (GOLDEN TEXT.)

2. The Favor of the Almighty, v. 23-27.
What league will the children of God make?
What promise of peace have they?
What knowledge is assured?
What visit can be made in safety?
What will they know about their posterity?
What is promised as to death?
What is God's promise to such as fear him? (Psalm 91. 1, 16.)

THE LESSON CATECHISM.

1. What man is described as happy? **The man whom God correcteth.**
2. Why are troubles sent to men? **To make men better.**
3. Who is the great defence against poverty, sickness, misrepresentation, war, and other troubles? **In God is our refuge.**
4. What is promised the good man? **A blessing on his home and his children.**
5. How will he approach death? **In a full age, like a shock of corn in its season.**
6. What is the GOLDEN TEXT? **"For whom the Lord loveth,"** etc.

EXPLANATION.

Bindeth up—Most ancient medicines were externally applied, and a large share of the pains and aches of our ancestors were "bound up" for cure. **He woundeth, and his hands make whole**—He dislocates, then sets the dislocated limb. **Six** and **seven** mean *many*, just as in modern phraseology "half a dozen" means *a few*. In verses 20, 21 and 22, the great sources of ancient sorrow are mentioned: **famine**, which is almost sure to prevail wherever there are massed unproductive populations, as was the case throughout the Orient in Job's day, and is now the case in large portions of India and China; **war**, which was the normal condition of the ancient world, six months of peace being often unknown for a century; **the tongue**, which stands for malicious detraction, false testimony, such as must ever be prevalent in despotisms; **destruction**, which may stand for all natural calamities, like earthquakes; **the beasts of the earth**—Only in our century has this terror been removed from mankind, and even now the wolves of Russia and the beasts of Indian jungles ravish large districts and destroy many lives.

CATECHISM QUESTIONS.

18. How does the New Testament teach his religion?

It contains the history of his life and death, the record of his teaching while he was among men, and the doctrine which he taught the apostles by his Spirit after he ascended into heaven.

About B.C. 1520(?).] LESSON III. JOB'S APPEAL TO GOD. [April 16.

Job 23. 1-10. [*Commit to memory verses* 8-10.]

1 Then Job answered and said,

2 Even to-day *is* my complaint bitter: my stroke is heavier than my groaning.

3 O that I knew where I might find him! *that* I might come even to his seat!

4 I would order my cause before him, and fill my mouth with arguments.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

6 Will he plead against me with *his* great power? No; but he would put *strength* in me.

7 There the righteous might dispute with him; so should I be delivered forever from my judge.

8 Behold, I go forward, but he *is* not *there;* and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold *him:* he hideth himself on the right hand, that I cannot see *him:*

10 But he knoweth the way that I take: *when* he hath tried me, I shall come forth as gold.

HOME READINGS.

M. Job 23. 1-10. *Tu.* Psalm 31. 9-16. *W.* Psalm 130. *Th.* 1 Peter 1. 1-9. *F.* Rom. 10. 1-9. *S.* Isa. 57. 13-18. *S.* Psalm 139. 1-12.

GOLDEN TEXT.

What I do thou knowest not now; but thou shalt know hereafter. (John 13. 7.)

LESSON HYMNS.

New Canadian Hymnal, Nos. 210, 40, 325.
Dominion Hymnal, Nos. 275, 119, 270.

QUESTIONS FOR HOME STUDY.

1. The Soul's cry, v. 1-5.
Whose cry have we in the lesson?
What does he say of his trials?
What is his cry of longing?
What would he do before the Lord?
What would he seek to know?
What cry of the soul is sure of answer? (Psalm 84. 2.)
What promise cheers the soul in trial? (GOLDEN TEXT.)

2. The Soul's Hope, v. 6-10.
What hope had Job in God's power?
What would this hope encourage him to do?
What does he say about searching after God?
What did God know about him?
How fully does God know the way of everyone? (Psalm 139. 1-4.)
What was Job's confidence in trial?
What said Jesus about trials? (John 16. 33.)
What man is blessed by trials? (James 1. 12.)

THE LESSON CATECHISM.

1. For what did Job long? **That he might plead his cause before God.**

2. For what did Job mourn? **That he could not find God.**

3. What comforted Job? **That God knew the way he took.**

4. What is the purpose of all trials? **That when we are tried we may come forth as gold.**

5. Where do we find God? **In the person of our Lord and Saviour Jesus Christ.**

6. What does our Lord and Saviour say? GOLDEN TEXT, **"What I do thou knowest not now,"** etc.

EXPLANATIONS.

My stroke—Better, the hand; that is, God's hand pressed the groans of bitterness from Job's suffering soul. **His seat**—The judgment seat of God. Job thinks that if he could only find God, meet him face to face, he could clear his own character and show the injustice of his tribulations. **I would know the words which he would answer**—"If God would only speak I could understand him, and depend upon the truth he uttered; but man misjudges me." **But he knoweth the way I take**—Job has been lamenting that whether he turns northward, southward, eastward, or westward he cannot see God, and so cannot present his cause to him as to an earthly sovereign; but at last he remembers that God is omniscient, and his confidence is renewed. **As gold**—That is, all the better for the fiery trial.

CATECHISM QUESTIONS.

19. How does the Lord teach us by his Spirit?

All the Scriptures were written under the Holy Spirit's inspiration; and he who inspired them will show their meaning to such as humbly ask him.

20. What do you mean by the Holy Spirit's inspiration?

That he put it into the minds of holy men to write, and instructed them how to write.

About B.C. 1520(?).] LESSON IV. JOB'S CONFESSION AND RESTORATION. [April 23.

Job 42. 1-10. [*Commit to memory verses* 5, 6.]

1 Then Job answered the Lord, and said,
2 I know that thou canst do everything, and that no thought can be withholden from thee.
3 Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.
4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.
5 I have heard of thee by the hearing of the ear; but now mine eye seeth thee:
6 Wherefore I abhor *myself*, and repent in dust and ashes.
7 And it was *so*, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath*.
8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job.
9 So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the Lord commanded them: the Lord also accepted Job.
10 And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before.

HOME READINGS.

M. Job 41. 1-6. *Tu.* Job 42. 7-10. *W.* Job 40. 1-14. *Th.* 2 Cor. 7. 4-11. *F.* Job 42. 12-17. *S.* Psalm 66. 1-12. *S.* Psalm 34. 1-8.

GOLDEN TEXT.

Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. (James 5. 11.)

LESSON HYMNS.

New Canadian Hymnal, Nos. 4, 54, 25.
Dominion Hymnal, Nos. 1, 58, 65.

QUESTIONS FOR HOME STUDY.

1. Confession, v. 1-6.
To whom did Job make confession?
What did he know about God's power?
What question did he ask?
How had he shown unwisdom in speech?
What now was his desire?
How had Job before known the Lord?
How did he now know him?
What was the result of this knowledge?
What is promised to true confession? (Prov. 28. 13.)
What is John's assurance about confession? (1 John 1. 9.)

2. Restoration, v. 7-10.
To whom did the Lord speak in rebuke?
What did he say to Eliphaz?
What offering did the Lord demand?
Who would intercede for these men?
What warning was given against disobedience?
What did the men do?
What did the Lord do for Job?
What should we do for one another? (James 5. 16.)
What lesson does Job's history teach? (GOLDEN TEXT.)

THE LESSON CATECHISM.

1. What did Job confess? **He had talked about what he had not understood.**

2. How did he say he felt when confronted by God's greatness and goodness? **"I abhor myself and repent in dust and ashes."**

3. Why was God angry with Job's three friends, Eliphaz, Bildad, and Zophar? **Because they had not repented, as had Job.**

4. What did God tell Job to do? **To offer a sacrifice, and pray for them.**

5. What did the Lord give to Job? **Twice as much as he had before.**

6. What is the GOLDEN TEXT? **"Ye have heard of the patience of Job,"** etc.

EXPLANATIONS.

Job answered the Lord—Elihu, without introduction, follows Job's three friends, and tries to vindicate God's government of the affairs of men. His remarks are interrupted by a storm which rolls across the desert, and out of the thundercloud the voice of God is heard. When the Voice is silent Job confesses his error in the words of our lesson. **I uttered that I understood not**—Job perceives that it is foolish indeed for man to call in question God's ways. **Dust and ashes**—In oriental lands people sit down in the dust and cover their heads with ashes as a sign of grief. **The words**—The words of chapers 38 to 41. **Spoken of me**—Better, spoken *unto* me. **Seven**—The perfect number; a complete sacrifice. **Offer up for yourselves**—This passage is one of several which seem to prove the great antiquity of the story of Job. **Turned the captivity**—His sufferings were due to a certain bondage to evil powers. **Twice as much**—double the amount of property.

CATECHISM QUESTION.

21. How is it proved that the Holy Spirit inspired the Old Testament Scriptures?

Chiefly by the words of our Lord and his apostles.

Matthew xxii. 43. He saith unto them, How then doth David in the Spirit call him Lord.

2 Peter i. 21. Men spake from God, being moved by the Holy Ghost.

About B.C. 1000.] **LESSON V. WISDOM'S WARNING.** **[April 30.**

Prov. 1. 20-33. [*Commit to memory verses* 20-23]

20 Wisdom crieth without; she uttereth her voice in the streets:

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*,

22 How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

24 Because I have called and ye refused; I have stretched out my hand and no man regarded:

25 But ye have set at naught all my counsel, and would none of my reproof:

26 I also will laugh at your calamity; I will mock when your fear cometh;

27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For that they hated knowledge, and did not choose the fear of the Lord:

30 They would none of my counsel: they despised all my reproof.

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

32 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But whoso harkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

HOME READINGS.

M. Prov. 1. 20-33. *Tu.* Isa. 1. 16-20. *W.* Heb. 10. 26-31. *Th.* Jer. 11. 9-14. *F.* Luke 13. 24-30. *S.* Isa. 55. 1-7. *S.* Heb. 12. 25-29.

GOLDEN TEXT.

See that ye refuse not him that speaketh. (Heb. 12. 25.)

LESSON HYMNS.

New Canadian Hymnal, Nos. 82, 84, 96.
Dominion Hymnal, Nos. 281, 81, 248.

AUTHOR—Solomon, who wrote "three thousand proverbs." Part of the present collection was compiled under King Hezekiah, but the portion from which our lesson is taken is unquestionably Solomon's.

QUESTIONS FOR HOME STUDY.

1. **Wisdom's Invitation,** v. 20-23.
   Where does Wisdom utter her cry?
   What are her words to the simple?
   What two other classes does she address?
   What does she invite all to do?
   What does she promise to such as repent?
   What is Jesus' promise to the penitent? (Matt. 11. 28.)
   Where does true repentance cause joy? (Luke 15. 7.)
2. **Wisdom's Warning,** v. 24-33.
   How had Wisdom's call been regarded?
   How had her counsel been received?
   How will Wisdom treat such scorners?
   How is their time of trial described?
   What then will the scorners do?
   What success will they have?
   Why will they not be heard?
   What does Wisdom say about the fear of the Lord? (Verse 7.)
   What had these people despised?
   What penalty must they suffer?
   Whose prosperity is their ruin?
   Who has promise of safety and peace?
   What wise counsel ought we all to heed? (GOLDEN TEXT.)

THE LESSON CATECHISM.

1. Whose inspiring voice is heard in our streets, our homes, and our hearts? **The voice of Wisdom.**
2. What does she say to the simple ones, scorners, and fools? **"Turn you at my reproof."**
3. What does she say shall befall those who scorn her reproof, but afterward call to her in distress and anguish? **"They shall not find me."**
4. What does she say concerning prosperous fools? **"The prosperity of fools shall destroy them."**
5. What is the GOLDEN TEXT? **"See that ye refuse not,"** etc.

EXPLANATIONS.

Wisdom, in this book stands for *right living*, morally and religiously. It begins with "the fear of the Lord." Rightly understood, true Wisdom and true religion offer the same counsels and direct in the same courses. **The chief place of concourse** was the crowded thoroughfare of the city. **The gates** were the places of popular resort. **Simple ones**—inexperienced and heedless ones. **Will laugh at your calamity**—This phrase simply means that the moral government of the universe unvaryingly pays the wages which sin has earned.

CATECHISM QUESTION.

22. How is it proved that the New Testament is inspired by the Holy Spirit?

The Saviour told his apostles that they should be witnesses of him, and promised that the Spirit should bring his words to their remembrance, and teach them things to come.

TORONTO: WILLIAM BRIGGS,
29 TO 33 RICHMOND STREET WEST.
MONTREAL, QUE.: C. W. COATES. HALIFAX, N.S.: S. F. HUESTIS.